

The Islamic Ruling On  
Folding Pants in  
*Salāh*



Mufti Mohammed Kashif Ansari  
*Ihya Academy of Islamic Studies*  
*Bangalore, India.*

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

After Imān praying salah is the second most important pillar of Islamic faith. In fact, is the first deed which will be questioned on the day of judgement. The Quran and Sunnah clearly emphasize its significance.

**Surah Al-Baqarah (2:43) states:** "And establish prayer and give zakāh and bow with those who bow [in worship and obedience]."

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

**Surah An-Nisa (4:103), states:** "Indeed, prayer has been decreed upon the believers a decree of specified times."

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

Hence it is extremely importance seek knowledge and perform salah as per the rules specified in *sharīah*.

*Alhumdulillah*, there are a lot of Islamic brothers who pray salah regularly but since they do not have knowledge about what is valid and invalid, what is liked and disliked in salah, their prayer remains incomplete and, in some cases, even becomes invalid.

One of the most common issues of current time is folding pants in salah. The Prophet forbade folding clothes in salah and hence fuqaha deemed it *makrūh-e-tebrīmī* or prohibitively disliked but since most of the people have read the hadith without understanding it, they fold their

clothes, especially end of their pants, during salah and insists others to do so.

In this booklet I have explained the correct meaning of the hadiths which are quoted regarding folding clothes in prayers by presenting the rulings from the books of *fuqahā* to explain the legal ruling on the same.

May Allah, with the blessings of his beloved ﷺ, grant us the *taufīq* to learn Islām and act on it correctly: *Āmīn*

Mohammed Kashif Ansari  
*Dar ul-Ifta Able Sunnat*  
*Ihya Academy, Bangalore, India*

## CHAPTER I

### HADITHS ON PROHIBITION OF WEARING GARMENTS WHICH HANG BELOW THE ANKLES.

Our Prophet ﷺ prohibited wearing clothes which hang below the ankles. Below are some of the hadiths narrated in *Sihab Sitta* regarding this and which serve as main reference for those who deem folding the pants in Salah as required. It is due to their incorrect understanding of the Quran and the Sunnah, that are unable to comprehend these hadiths.

The hadith clearly says that it is prohibited only when done out of pride and conceit.

Narrated Abu Huraira رضي الله عنه: The Prophet ﷺ said, "The part of an Izār which hangs below the an-

kles is in the Fire. (Book: Dress, Chapter: The part of the garment that hangs below the ankles is in the Fire, Sahih al-Bukhari)

قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ النَّبِيُّ - أَوْ قَالَ أَبُو  
بَيْنَمَارٍ رَجُلٌ يَمْشِي فِي "الْقَاسِمِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
حُلَّةٍ، تُعْجِبُهُ نَفْسُهُ مُرَجِّلٌ جُمَّتَهُ، إِذْ خَسَفَ اللَّهُ بِهِ،  
فَهُوَ يَتَجَلَّلُ إِلَى يَوْمِ الْقِيَامَةِ."

Narrated Abu Huraira: The Prophet ﷺ or 'Abul Qasim) said, "While a man was walking, clad in a two-piece garment and **proud of himself** with his hair well-combed, suddenly Allah made him sink into the earth and he will go on sinking into it till the Day of Resurrection. (Book : Dress, Chapter: Whoever drags his garment out of pride and arrogance, Sahih al-Bukhari)

أَنَّ ابْنَ عُمَرَ، حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
 بَيْنَمَا رَجُلٌ يَجُرُّ إِزَارَهُ مِنَ الْخِيَلَاءِ خُسِفَ بِهِ، "قَالَ  
 فَهُوَ يَتَجَلَّجَلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ".

Narrated Ibn `Umar: The Prophet ﷺ said,  
 "While a man was walking, **dragging his  
 dress with pride**, he was caused to be swal-  
 lowed by the earth and will go on sinking in it  
 till the Day of Resurrection.(Book : Prophets,  
 Sahih al-Bukhari)

عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ، قَالَ: أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
 عَلَيْهِ وَسَلَّمَ، بِعَضَلَةِ سَاقِي أَوْ سَاقِهِ، فَقَالَ: هَذَا مَوْضِعُ  
 الْإِزَارِ، فَإِنْ أَبَيْتَ فَأَسْفَلَ، فَإِنْ أَبَيْتَ فَلَا حَقَّ لِلْإِزَارِ  
 فِي الْكُعْبَيْنِ.

Hazrat Hudhaifah bin Al-Yamaan radiyallahu  
 anhu reports that Rasoolullah sallallahu  
 alaihe wasallam caught the shin of my leg, or

of his own leg and said, "This is where the lungi should reach, and if not, then a little further down, and if not, then the lungi has no right on the ankle." (Shama'il Muhammadiyah , The Lungi Of Rasoolullah جاء ما باب

وسلم عدا الاصلى الارسل ازار صفه

## CHAPTER II

### AHADITH ON PROHIBITION OF FOLDING OR TUCKING UP CLOTHES IN SALAH.

The Prophet ﷺ prohibited the folding of clothes and hairs in Salah. In fact, Imam Bukhari and Imam Muslim have written separate chapters on the prohibition of folding clothes and hairs in the Salah. Below are a few ahadith in this context.

عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ قَالَ  
أُمِرْنَا أَنْ نَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ وَلَا نَكُفَّ ثَوْبًا وَلَا  
شَعْرًا .

Narrated Ibn `Abbas: The Prophet ﷺ said,  
"We have been ordered to prostrates on seven  
bones and not to tuck up the clothes or hair."



(Book: Call to Prayers (*Adhaan*) Chapter: To prostrate on seven bones, Sahih Bukhari)

عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةٍ، لَا أَكْفُ شَعْرًا وَلَا ثَوْبًا".

Narrated Ibn `Abbas: The Prophet ﷺ said, "I have been ordered to prostrate on seven (bones) and not to tuck up the hair or garment." (Book: Call to Prayers, Chapter: One should not tuck up his garment in As-Salat (the prayer), Sahih Bukhari)

عَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ عَلَى الْجَبْهَةِ - وَأَشَارَ بِيَدِهِ عَلَى أَنْفِهِ - وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ، وَلَا نَكِفَتِ الثِّيَابُ

## وَالشَّعْرَ .

Narrated Ibn `Abbas: The Prophet ﷺ said, "I have been ordered to prostrate on seven bones i.e. on the forehead along with the tip of the nose and the Prophet (ﷺ) pointed towards his nose, both hands, both knees and the toes of both feet and not to gather the clothes or the hair." (Call to Prayers (Adhaan), Chapter: To prostrate on the nose, Sahih al-Bukhari)

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ قَالَ

أُمِرْتُ أَنْ أُسْجِدَ عَلَى سَبْعٍ وَلَا

أَكُفِّتَ الشَّعْرَ وَلَا الثِّيَابَ الْجَبْهَةَ وَالْأَنْفَ وَالْيَدَيْنِ

وَالرُّكْبَتَيْنِ وَالْقَدَمَيْنِ "

Ibn Abbas reported: The Messenger of Allah (ﷺ) Said: I was commanded to prostrate

myself on the seven (bones) and forbidden to fold back hair and clothing. (The seven bones are): forehead, nose, hands, knees and feet. (The Book of Prayers, Chapter: The Limbs Of Prostration And The Prohibition Of Tucking Up One's Hair And Garment Or Having Ones Hair In A Braid When Praying, Sahih Muslim)

عَنِ ابْنِ عَبَّاسٍ، قَالَ أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَنْ يَسْجُدَ عَلَى سَبْعَةٍ وَنُهِيَ أَنْ يَكُفَّ شَعْرَهُ وَثِيَابَهُ. هَذَا  
حَدِيثُ يَحْيَى. وَقَالَ أَبُو الرَّبِيعِ عَلَى سَبْعَةٍ أَكْثَرٍ وَنُهِيَ  
أَنْ يَكُفَّ شَعْرَهُ وَثِيَابَهُ الْكَفَّيْنِ  
وَالرُّكْبَتَيْنِ وَالْقَدَمَيْنِ وَالْجَبْهَةَ.

Ibn 'Abbas reported: The Apostle of Allah ﷺ had been commanded that he should prostrate on the seven (bones) and he was forbidden to fold back the hair and clothing. And in

the narration transmitted by Abu Rabi' (the words are):" on the seven bones and I was forbidden to fold back the hair and clothing". According to Abu'l-Rabi' (the seven bones are): The hands, the knees, and the (extremities) of the feet and the forehead.(The Book of Prayers, Chapter: The Limbs Of Prostration And The Prohibition Of Tucking Up One's Hair And Garment Or Having Ones Hair In A Braid When Praying, Sahih Muslim)

عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ  
أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ وَلَا أَكُفَّ ثَوْبًا وَلَا  
شَعْرًا .

Ibn 'Abbas reported from the Messenger of Allah ﷺ I was commanded to prostrate myself on seven bones and not to fold back clothing or hair. (The Book of Prayers, Chapter: The Limbs Of Prostration And The Prohibition Of

Tucking Up One's Hair And Garment Or Having Ones Hair In A Braid When Praying, Sahih Muslim)

عَنِ ابْنِ عَبَّاسٍ، أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ  
يَسْجُدَ عَلَى سَبْعٍ وَنُهِِيَ أَنْ يَكُفَّتَ الشَّعْرَ وَالثِّيَابَ "

Ibn 'Abbas reported: The Messenger of Allah (ﷺ) had been commanded to prostrate on seven (bones) and forbidden to fold back hair and clothing.(The Book of Prayers, Chapter: The Limbs Of Prostration And The Prohibition Of Tucking Up One's Hair And Garment Or Having Ones Hair In A Braid When Praying, Sahih Muslim)

عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَمَرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمِ الْجَبْهَةِ وَأَشَارَ " قَالَ  
بِيَدِهِ عَلَى أَنْفِهِ وَالْيَدَيْنِ وَالرِّجْلَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ

وَلَا نَكْفَتُ الثِّيَابَ وَلَا الشَّعْرَ " .

Ibn Abbas reported that the Messenger of Allah ﷺ said: I have been commanded to prostrate myself on seven bones:" forehead," and then pointed with his hand towards his nose, hands, feet, and the extremities of the feet; and we were forbidden to fold back clothing and hair.(The Book of Prayers, Chapter: The Limbs Of Prostration And The Prohibition Of Tucking Up One's Hair And Garment Or Having Ones Hair In A Braid When Praying, Sahih Muslim)

عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أُمِرْتُ " . قَالَ حَمَادٌ أُمِرَ نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَسْجُدَ عَلَى سَبْعَةٍ وَلَا يَكُفَّ شَعْرًا وَلَا ثَوْبًا

Narrated Abdullah ibn Abbas: Ibn Abbas reported the Prophet ﷺ as saying: I have been

commanded - according to the version of Hammad: Your Prophet ﷺ was commanded - to prostrate on seven (bones), and not to fold back the hair or the clothing. (Prayer (Kitab Al-Salat), Chapter: The Limbs Upon Which One Should Prostrate, Sunan Abi Dawud)

عَنِ ابْنِ عَبَّاسٍ، قَالَ أُمِرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ وَنُهِىَ أَنْ يَكُفَّ الشَّعْرَ  
وَالثِّيَابَ .

It was narrated that Ibn 'Abbas said: "The Prophet ﷺ was commanded to prostrate on seven bones and was forbidden to tuck up his hair and garment." (The Book of The At-Tatbiq (Clasping One's Hands Together), Chapter: The prohibition of tucking up one's garment when prostrating, Sunan Nasai)

عَنِ ابْنِ عَبَّاسٍ، قَالَ أُمِرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ وَلَا يَكُفَّ شَعْرَهُ وَلَا ثِيَابَهُ.  
قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ibn Abbas narrated: "The Prophet ﷺ ordered that one should prostrate on seven bones and that he should not gather his hair nor his garment." (The Book on Salat (Prayer), Chapter: What Has Been Related About Prostrating On Seven Bones, Jame Tirmizi)



## CHAPTER III

From Chapter I and II it is clear that Prophet (ﷺ) Prohibited wearing the garments which hang below the ankles and also prohibited folding the clothes in Salah.

The Sunnah is to wear the pants that are above the ankles and don't cover them. However, if a person is wearing pants which cover the ankles, should he fold it or leave it as it is? According to Ahl us-Sunnah, the person should leave the pants as it is and should not fold it because the prohibition of wearing garments below the ankles is only when it is done out of pride and ego.

The ahadith mentioned in chapter I clearly state that this prohibition is applicable only to the person who does it out of pride. Also, when the Prophet ﷺ prohibited the below

ankle garments, Hazrat Abu Bakr came to the Prophet ﷺ and said that his Izar slips down due to his stomach and covers the ankles. The Prophet ﷺ said that it is fine as it is not done out of pride or conceit.

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "مَنْ جَرَّ ثَوْبَهُ  
خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ". قَالَ أَبُو بَكْرٍ  
يَا رَسُولَ اللَّهِ إِنَّ أَحَدَ شِقِّي إِزَارِي يَسْتَرْخِي، إِلَّا أَنْ  
أَتَعَاهَدَ ذَلِكَ مِنْهُ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "  
لَسْتَ مِنْ يَصْنَعُهُ خِيَلَاءَ".

Narrated `Abdullah bin `Umar: The Prophet (ﷺ) said Allah will not look, on the Day of Resurrection at the person who drags his garment (behind him) out of conceit. On that Abu Bakr said, "O Allah's Messenger ﷺ! One side of my Izar hangs low if I do not take care of it." The Prophet ﷺ said, 'You are not one of

those who do that out of conceit." (Book: Dress, Chapter: Whoever dragged his Izar without conceit, Sahih al-Bukhari)

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "مَنْ جَرَّ ثَوْبَهُ  
مِنَ الْخِيَلَاءِ لَا يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ". قَالَ أَبُو  
بَكْرٍ يَا رَسُولَ اللَّهِ إِنَّ أَحَدَ شَقَائِي إِذَا رِي يَسْتَرْخِي إِلَّا أَنْ  
أَتَعَاهَدَ ذَلِكَ مِنْهُ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "

إِنَّكَ لَسْتَ مِنْ يَصْنَعُ ذَلِكَ خِيَلَاءَ" The Messenger of Allah [ﷺ] said: "Whoever drags his garment out of pride, Allah will not look at him on the Day of Resurrection." Abu Bakr said: "O Messenger of Allah, one side of my Izar slips unless I pay attention to it." The Prophet [ﷺ]: "You are not one of those who do that out of pride." ( The Book of Adornment, Chapter: Isbal Al-Izar (Letting the Izar Hang Below the Ankles), Sunan an-Nasa'i)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَنْ جَرَّ ثَوْبَهُ  
 خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ". فَقَالَ أَبُو بَكْرٍ  
 إِنَّ أَحَدَ جَانِبَيْ إِزَارِي يَسْتُرُخِي إِيَّيَّ لَا تَعَاهِدُ ذَلِكَ مِنْهُ.  
 قَالَ "لَسْتَ مِنْ يَفْعَلُهُ خِيَلَاءَ".

The Messenger of Allah ﷺ as saying: If anyone  
 trails his garment arrogantly, Allah will not  
 look at him on the Day of Resurrection. Then  
 Abu Bakr said: One of the sides of my lower  
 garment trails, but still I remain careful about  
 it. He said: You are not one of those who do  
 out of conceit. (Book : Clothing (Kitab Al-  
 Libas), Chapter: What Has Been Reported Re-  
 garding Isbal With The Izar, Sunan Abi  
 Dawud)

## CHAPTER IV

Though it is clear from the ahadith that the prohibition of lowering the garment which covers the ankles, applies only to the people who do it for pride and conceit. In addition to that, we cite a few references from the books of the Jurists.

One of the most famous text *al-Hidaya* states:

ولا يكف ثوبه لانه نوع تجبر i.e. And the garment should not be folded as it is a kind of conceit and pride. (Hidaya Awwalain, Page: 101)

Fatawa Alamgiri states:

يكراه للمصلى ان يعبث بثوبه او لحيته او جسده وان ,  
يكف ثوبه بان يرفع ثوبه  
من بين يديه او من خلفه اذا اراد السجود كذا في معراج  
الداري

It is disliked for a *musalli* to play with his clothes or beard or body and folding of clothes is also disliked, like lifting the clothes from the front or from the back while going to *sijdah*, as stated in *Meraj ud-Dari* (Fatawa Alamgiri, Vol: 1, Page; 105)

Imam **Ahmad Rida Khan** writes, "It is (folding of clothes in Salah) indeed disliked and strongly disliked. It is narrated in *Sihah Sitta* that the Prophet (ﷺ) said, 'I have been ordered to prostrate on seven bones and not to fold hairs and clothes.'"

Its in *Sahihain* that the Prophet (ﷺ) said, "I have been commanded not to fold hairs and clothes."

Its written in all the *mutoon* (major texts) of jurisprudence:

کرہ کف ثوبہ

i.e. folding the clothes is disliked.

يدخل : *Fath ul-Qadeer & Bahr ur-Raiq*

i.e. folding of sleeves also comes under the folding of clothes  
بحر الرائق باب ما يفسد الصلوة وما يكره فيها ))

In *Durre Mukhtar* it is stated that:

كره كف اي رفعه ولو لتراب كمشركم او ذيل  
)Lifting of cloth is disliked even when it is done to avoid the soiling, like folding the sleeves or the bottom wear( (باب الدر المختار,  
ما يفسد الصلوة وما يكره فيها )

In *Ghunyah*:

يكره ان يكف ثوبه وهو في الصلاة بعمل قليل بان  
يرفعه من بين يديه او من خلفه عند السجود

او يدخل فيها وهو مكفوف كما اذا دخل وهو مشيراً

لكم او الذيل

It is disliked to fold/lift the clothes in Salah with minor actions (*amal-e-qalil*) such as lifting the cloth from front or from back while going for *Sajdah* or starting the Salah in such a state that his sleeves and bottom garments are folded) غنية المستملی , يكره فصله في الصلوة وما لا يكره (are folded)  
)

So it is a must to unfold the sleeves and pray, even though he may miss a *rakat* (in unfolding the sleeves) and if he prays without unfolding, then Salah is required to be repeated as every Salah prayed with *karahat* (dislike) should be repeated, as mentioned in *Durre Mukhtar etc.*) (Fatawa Ridawiyah, Vol 7, Page 53)



## CONCLUSION

- The pants should be made such that it is above ankle all the times.
- If the pants covers the ankles it must not be folded (either from outside or from inside) as it will make the Salah prohibitively disliked (*mahrooh-e-tehreemi*) and Salah will required to be repeated.
- Similarly rolling up the sleeves and tucking in the shirt is also disliked in Salah. Sleeves must be unrolled and shirt should be tucked out of pant in Salah.

*and the absolute knowledge is with Almighty Allah.*

*Servant of the Ulema*

Muhammed Kashif ul-Ansari al-Ridawi

Dar ul-Ifta Ihya Academy | Jamiah Hasnain

**IHYA ACADEMY OF ISLAMIC STUDIES**

BANGALORE INDIA

IHYA786@GMAIL.COM